



NEW ANTHOLOGY
EXPLORES THE GAY
MALE EXPERIENCE

by Daron Westman • see page 3

SPECIAL FOCUS: CANADA CUSTOMS GOES CENSORSHIP CRAZY



by Dan Robins and Christopher Taylor • see pages 6 and 7

MCGILL DAILY *CULTURE*

VOLUME 83 • NUMBER 20

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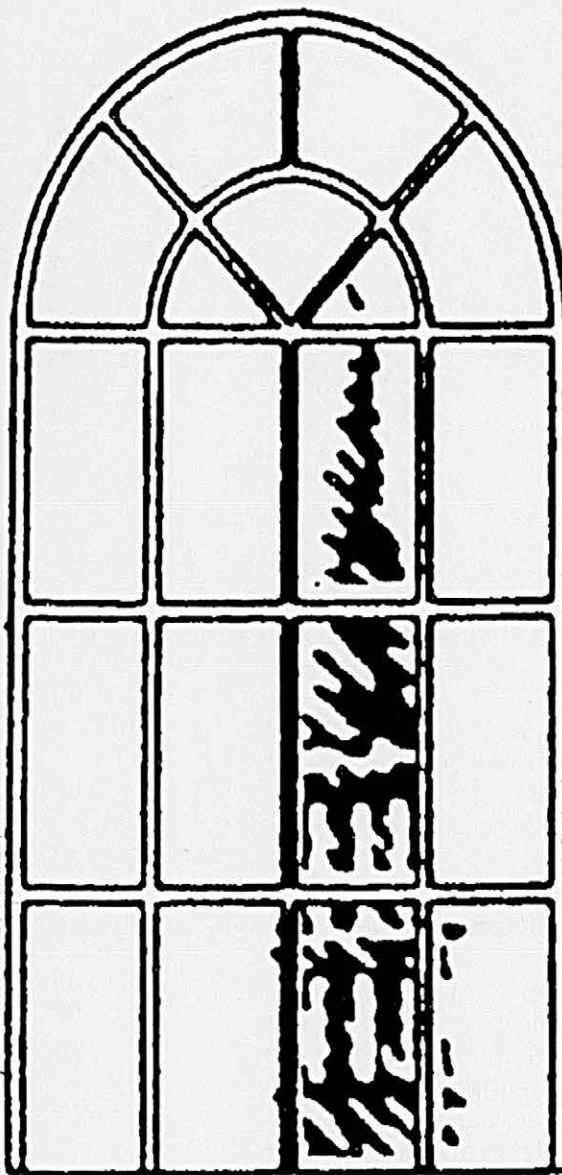
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Celebrating in Black and Blue

BY TERE CLIPPARD

While some people get ready for a weekend of Thanksgiving revelry, the gay community is preparing for what has become one of the biggest social events in North America.

The third annual Black & Blue Ball, for the benefit of the AIDS Community Care of Montréal (ACCM), will be held at the enormous Amphitheatre Ball. This event will mark the closing of Canada's National AIDS Awareness Week which coincides with America's National "Coming Out Day".

An expected 5,000 people from all across North America will jam the 10,000 sq. foot ballroom for an unforgettable night of extended partying.

The Bad Boy Club of Montréal, founded by Robert Vezina in 1991 is largely responsible for the growth of this event.

They consist of a group of six young professionals who felt that AIDS fundraising needed to

be more grassroots and that Montréal's nightlife lacked a certain prestige and flair. With the first Black & Blue Ball, supposedly reserved for the "hottest men in Montréal and Toronto", they managed to combine these two factors.

Since 1991, the Bad Boy Club has succeeded in raising more than \$50,000 for ACCM and has, according to Vezina, "put Montréal on the map and unified the gay community."

The AIDS Community Care of Montréal became the recipient of the profits raised from the many parties the Bad Boys were throwing because, said Vezina, "they were non-profit, and we were attracted to their Buddy Support System."

This system concentrates on direct financial and emotional support for more than 250 HIV-positive men and women and their families. Founded in 1987, ACCM helps to pay for food, rent and emergency medical treatment and their volunteers provide counselling and run be-

reavement groups for the many people in their program.

Bigger than ever

The first party attracted 600 people while the second, held at Metropolis, brought in 3,500 people and featured Mitsou (a dubious honor).

Although the price of last year's tickets is a far cry from this year's \$20 to \$30 tickets, Vezina hopes to raise \$50,000 compared to last year's \$26,500. The evening's be highlighted by the Montréal premiere of Captain Hollywood and will feature two of North America's best DJs, a laser show and the best sound system and special effects technology.

In 1992, the Club succeeded in securing the support of the Saint at Large, the prestigious gay party-promoter and offspring of The Saint, a New York club that closed its doors in 1988.

The Saint had accumulated a list of 10,000 names of the many men who graced its dance floors over the years and allowed the

Bad Boy Club to use part of this for their mailing list. The Saint at Large will once again provide its support for the 1993 bash, along with 18 other major sponsors including Black Label Beer, Smirnoff Vodka, Sheik Condoms and others.

With an estimated 20,000 invitations sent out all across North America and 2,000 tickets already sold, the Bad Boys have considerably upped the ante in Montréal's bid to be a major party town with a touch of class.

The Black & Blue Ball promises to be nothing short of spectacular both in bodies and in spirit.

The Ball will be happening at the Amphithéâtre Ball, 1000 de la Gauthière at 10pm on Sunday. It continues until 10am on Monday. Organizers have been



Robert Vezina, founder of the Bad Boys Club granted the first all-night alcohol permit in years.

Canadian Queeries out in print

Queeries: An Anthology of Gay Male Prose
edited by Dennis Denisoff
Arsenal Pulp Press (\$16.95)

BY DARON WESTMAN

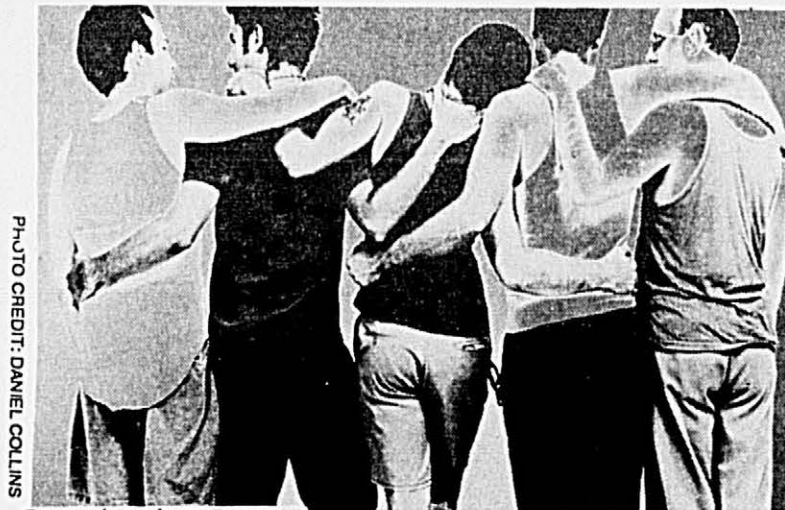
"Have you had your fill of gay fiction anthologies like Men on Men, Men on Men 2, Men on Men 3, and now (can you guess) Men on Men 4? The same titles, the same literary styles, the same fictional worlds?"

"Have you ever yearned for something more than literature from the Christopher Street writers bawling the plight of homosexuals, as if all faggots live in Manhattan (or want to)—books showing how homosexuals could or do fit into the established structure of (white American) society?"

Dennis Denisoff has. These are the words of the narrator in his first novel, *Dog Years*, and now Denisoff has collected the works of 25 contemporary queer writers (including Stan Persky, Sky Gilbert and David Watmough) in *Queeries*, the first anthology of fiction ever written by gay men in Canada.

"Mainstream anthologies tend not to accommodate divergences," says Denisoff, a doctoral student at McGill working on the politics of Aestheticism in British Modernist prose.

"They set out to collect stories that everyone will like, instead of seeking out a variety of literary strategies. The goal of



Cover photo from *Queeries*

Queeries is diversity; I want people to find in the anthology pieces they will both love and hate."

As the title suggests, this anthology is not about defining queerness or establishing a one-size-fits-all idea of gay identity. "The premise of *Queeries* is to examine the different ways in which queerness can operate as a trait through which we structure our identities," explains Denisoff.

"The anthology doesn't try to provide an answer, so much as questions. I think this multiplicity of identities is healthy right now; we have to see that we won't lose our strength by acknowledging our differences."

Tackling the issues

The diversity of *Queeries* comes as much from the broad range of issues addressed in the works as from the different literary strategies of the authors. For example, the story by Jack Val-

iant examines the interplay between queerness and class oppression, an experience not often addressed in contemporary gay fiction.

The anthology also includes pieces by Lawrence Braithwaite, Andy Quan and Wayne Yung probing the complexities of being both queer and of Asian or African descent in a society which is both heterosexist and racist.

The book is further strengthened in this regard by the inclusion of often lengthy statements by the contributors outlining their visions as authors and queer men.

As a result, the book is itself a concrete expression of what is for Denisoff one of the most important aspects of queerness - an infinite plurality of images and identities.

"Some of the works, like Jeff Kirby's 'Grazy,' deal with characters who, while clear about their queerness, are sometimes unsure of their identities and of

the roles they play in the gay community. Beyond the various dominant gay identities in our communities there are others which are not well-recognized."

After years of totally repressing their sexuality, gays are often quickly thrust into a world where we are supposed to be sexually comfortable. We are never instructed or assisted with regard to notions of, for example, "gay dating as part of a natural process."

"This is a common situation for gay people. Unlike straight people, gays as they grow up are often not given a notion of sexual development."

Defying convention

Among the works most involved in this process of queer exploration and self-questioning are those representing what Denisoff calls "grunge prose".

As Denisoff notes in his introduction to the anthology, works such as those by Sky Gilbert and Ian Stephens use deliberately unsettling depictions of "sexual indifference or violent forms of sexual experimentation" as a strategy for criticizing the values and assumptions of the dominant society.

"One of the main reasons for the development of queer grunge prose," suggests Denisoff, "is a reaction against the conventional argument that homosexuality is a vulgar, evil thing. These writers, rather than

denying that queerness is evil, question the idea of the category of evil itself.

"If gay people say they are just the same as heterosexual people and have the same values, they may be supporting a system that has oppressed and abused gay people for centuries. Thus there arises a desire not to define oneself as part of the system."

This is a theme Denisoff is continuing to pursue in his second novel (the working title is *Skin*), which analyzes the threshold between love, erotics and pain within the legal/political context of society.

"I hope *Skin* goes one step beyond this idea. It recognizes that we are inevitably part of the system, but that doesn't mean that we can't work within the system for change. Even as queer people we must continually question our own assumptions and interrogate our own methods of analysis."

Queeries will be launched in Montréal at a reading at 8:30 p.m. on Friday, October 8th, at the Stornaway Gallery (1069 rue Bleury, south of René-Lévesque). Gordon Bradley, Peter Dubé, Ian Stephens and Raymond Woolfrey will read from their contributions to the anthology, and Denisoff will read from *Skin*, his new novel in progress. Refreshments will be available, and 10% of proceeds from book sales will be donated to AIDS research. For more information: 529-9144.

COMMENTS

Another AIDS comment? You bet your life.

It can happen to you.
Practice safe sex.

AIDS kills.
Sound familiar?

Warnings we see often enough, no doubt, frantically scribbled on public washroom doors, printed on pins, blackboards, condoms.

From time to time, we may stop to take a glance at who's warning us this time or accept that free condom we have been offered (because it's convenient).

But most of the time, we'd rather not think about it, AIDS, we'd rather not name it.

After all, it doesn't seem to affect us, we're healthy students studying to get that degree so that we can be "successful". We're superpeople, bionic, invincible, not part of a "risk group".

But the facts show that we are more than susceptible, we are at risk. The people most likely to catch the disease are 15-25 years old (that's many of us, kids). What is even more frightening is that the disease may only be detected in our bodies ten years later.

So all those nights of "oh just this once (without a condom) and never again" are actually putting you at risk. Remember, AIDS does not discriminate.

The AIDS epidemic has suffered in the press from serious overkill; people have simply had all they can stand of getting the issue shoved down their throats every day. Now, the "alternative" press is tip-toeing around the issue, afraid to touch it unless they can

really sell their readers on it.

The problem is that while the press is playing "now you see me now you don't" with the issue, the disease refuses to go away. And the less we demand that people get up and PAY ATTENTION, the greater the chance that the disease will be spreading and spreading until there are no readers left to impress.

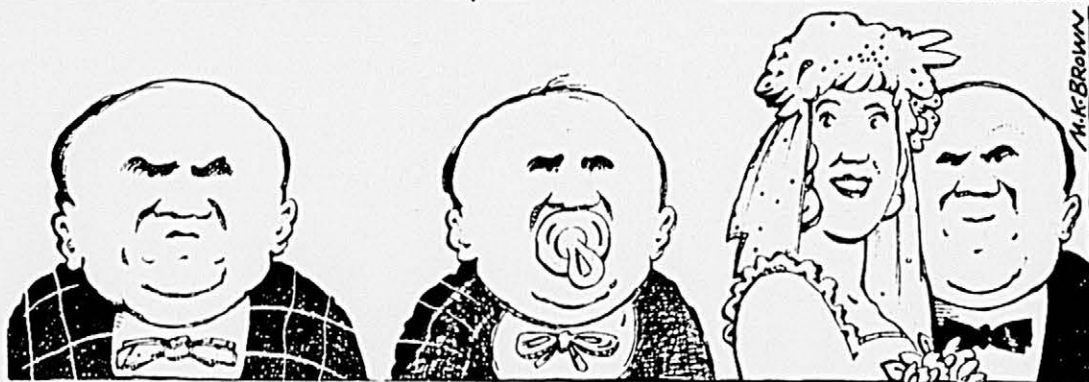
We can't afford to pay the price of ignorance. We're not even sure where AIDS comes from and already we think we know all there is to know about it. The media has practically ignored the debate raging in the medical world as to whether or not AIDS actually comes from the HIV virus or not. Many of us believe that AIDS is a "gay men's disease" and most of us would rather not speculate about the origins of a disease which our scientific buddies cannot explain without tracing it back to their own doorstep.

The first week of October is AIDS awareness week. Montreal alone has the second largest numbers of AIDS cases in North America.

So while we are busy getting bored with ads, the images on T.V and nosey politicians let's not forget that AIDS keeps growing. People still have to live with it everyday. Friends and family still have to watch their loved ones die. And somewhere in Canada, in spite of all of the media overkill, someone is having unprotected sex as you read this line.

Protect yourselves.

Pat Harewood and Melanie Newton



"Fetch, Yeltsin, Fetch!"

Remember the good old days of the Cold War when everyone used to live under the threat of a Nuclear fallout?

After seventy five years of the hammer and the sickle, the poor Soviets have to bear the yolk of democracy. Seems that which ever way they turn they're up against a brick wall.

Or inside one, for that matter. With shells and mortars falling all around them. Kill the beast.

The annihilation of the so called "Russian White House" two days ago was the classic example of the carrot before the donkey. And Russian democracy, pretty much like the donkey, keeps on walking.

What was really amazing was the pat on the back the West gave the Man with Three Fingers (Yeltsin blew off two fingers while playing with hand grenades when he was young and innocent.) They seemed pretty happy about it.

The media too had its share of bullshitting: the commies were naturally the enemies.

Kind of makes you wonder what they're going to give him in return? A ship filled with grain? A million dollars? A bone perhaps?

Sounds fair. A million dollars in return for a

couple of commies. Heck, we could buy them all.

Democracy can be pretty fucked too. And two days ago the world witnessed Democracy. You're a what? A Commie? Bang.

It's not just a question of human rights and freedom of expression. Democracy and communism really have nothing to do with it. What it comes down to is leadership.

What happened in Russia two days ago wasn't because the commies were coming. Fact is the communists were always there. The Man with three fingers was coming. And he was bringing his "democratic" friends with him, from all over the world.

What happened was really just a small incident in the Grand Scheme of the "Democratic Western world". There's only one incentive in supporting men like the Man with Three Fingers: And that's making Russia weaker and weaker. So no one can stand up to them.

Back in '83 old man Waters summed up the situation in one line, "We've got to bring the Russians back to their knees."

Sad thing is that this is '93 and the Russians only needed a taste of "democracy" to screw themselves.

Hasan Karrar

DAILY GRAPHIC BY GRACE CHAN

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TYPICALUS PROFESSOROUS

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1. monotone voice
2. frumpy and skewed clothes (usually consisting of tweed and wool. colour - brown or grey)
3. wild hair (uncombed appearance) or none
4. chalk hand-prints on behind and/or crotch.
5. wild eyes with a distant, not quite there expression.
6. microphone feed-back
7. sallow colouring of the face due to lack of light and fresh air.
8. bad handwriting
9. utter disregard for anything other than a particular research topic.
10. sexy.

WHAT TO DO WHEN YOU ENCOUNTER THIS SPECIES

1. sleep
2. draw cartoons
3. pull hairs out of your neighbour's head.
4. picture Typicalus Professorus NAKED. (tweed undies?)

HYDE PARK

What story do you tell?

An opinion by Terna Gyuse.

The telling of tales, be they true or false, is of two parts, as one.

The first is to choose your story. No single telling can ever capture all of what has happened, not truly, not wholly. Only one person's view of passing events can be told in one tale without its falling apart, spastic.

The second part is to choose the words for your tale. Will they be happy words, with an inner music such as those used by the Berom of old? Or will they be harder sounds, ominous weighty words such as Anoa used when she prophesied doom? They must be chosen to fit the story, so that your listeners will understand not merely the facts of what you tell, but the feeling that you are bringing them.

A story's feeling is with its teller. As s/he feels about it, s/he will tell you. Perhaps not directly, but it will come out in her/his tone and in the episodes s/he chooses.

I am worried about the African story.

I have come here to the information culture I had heard of and found it, like all myths, part truth, part fiction. The tellers of my African tale, the mainstream media, they pretend a story they do not have: an even-handed account, intended to inform and not pass judgment. This they do not do. They tell a story of disasters. The tale drools, twitches, starts and stops; always violent. I cannot believe that its tellers are just. There is a pattern.

I am newly come here, so I asked Stephan Coriveau (CIDMAA). He saw the thing of my fear - Africa portrayed negatively discontinuously. He too felt the mainstream picked out the riots, the famines as though no one had worked against them. He too saw the strong, ancient words used, *tribe*, *clan*, *fugitive warlord*, words he said the media thought "not appropriate when talking about white Europeans."

And he started a thought that I had not. The media does not create a society. It represents it or a section of it. Coriveau feels the mainstream stands for the powers in our society, the government and the money.

What are they trying to say?

SINCE 1911
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MCGILL DAILY CULTURE

Behind the walls of Chinatown

New film throws light on the Chinese immigrant experience

Moving the Mountain
directed by Malcolm Guy
and William Ging
Wee Dere
Cinéma Libre, 1993

BY JULIE
CRYSLER

Moving the Mountain is a documentary about the effects of the Head Tax and Exclusion Act on the Chinese community in Canada.

For co-director William Ging Wee Dere, the film was also a personal journey — a search for his family roots and the history of the Chinese in Canada.

In the film, Dere says that *Moving the Mountain* began with his search for his father's story, but it's clear from the broad range of participants that this purpose soon widened.

Mountain includes performances by Chinese-Canadian musicians and poets, as well as poetry written half a century ago by Chinese immigrants and the wives they left behind.

Dere's father and grandfather were among the 81,000 Chinese who came to Canada between 1885 and 1923 to seek their fortune. After the completion of the Railway, the Canadian government tried to discourage Chinese immigration — with a Head Tax that eventually reached \$500 — equivalent to about two years' wages.

In 1923, the Exclusion Act barred entry to Canada for all Chinese. The men who had arrived during the Head Tax period were unable to bring their wives and children to join them.

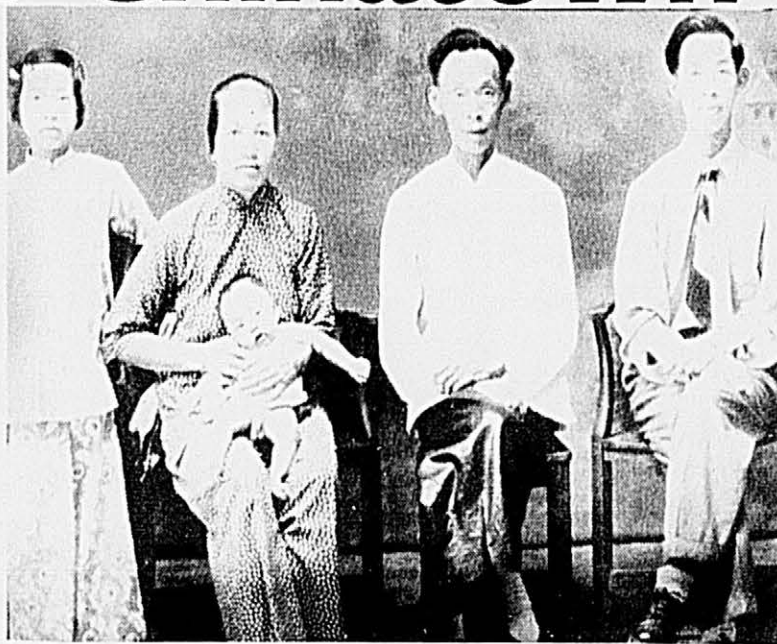
Both the Head Tax and the Exclusion Act were purely racist. The Chinese were the only im-

migrants affected. Chinese were not allowed to become citizens, vote, or join a profession. There were more laws against Chinese than any other minority.

Today the Chinese community is seeking redress for the Head Tax and the Exclusion Act. They are seeking the return of the money collected — as a symbolic declaration that Canada will never profit from racism again.

Moving the Mountain looks at Canada's Chinatowns, past and present, and the legacy of this painful period. The film includes interviews with four generations of Chinese immigrants, from surviving head tax payers, to young Canadian-born Chinese.

The film might have been more effective if Dere had focused on one individual's experience, or that of one family. The large number of participants makes it impossible to know any



Chinese Canadians are now seeking redress for the racist immigration policies of the Canadian government from 1885-1947

of them intimately — and *Mountain* lacks emotional impact.

In spite of this, Dere completes the film with a deeper understanding of the Chinese immigrant experience, and records the stories

for future generations of Chinese Canadians.

Moving the Mountain will be playing at the NFB Theatre 1564 St. Denis from Oct. 8 to 14 at 8:30 pm. (Theatre closed Monday.)

CKUT FM, 90.3 ON YOUR DIAL



The folks at CKUT: funner than they look.

BY DEBORAH CHOW

Spanning the radio dial in Montreal can produce some very strange (and often very annoying) sounds. The city may be beautiful, multi-ethnic and interesting, but its commercial radio stations generally are not.

With stations like CHOM dominating the airwaves it is no wonder that somewhere along the line a group got together to form a really different and actually listenable station.

Literally from the depths of McGill radio CKUT was created. Though initially a cable station CRTC opened a space into which CKUT fell, and from November 17th, 1987 onwards the station has been your full fledged campus/community radio station broadcasting on 90.3FM.

The station maintains about a dozen employees, which is split evenly between part-time and full time. One of the more unusual features of CKUT is that its core group of employees are all female. More coincidence than devious misanthropic planning, station manager Pat Dillon emphasizes that "gender is secondary to the fact that as individuals they are all strong, intelligent, talented people."

Dillon goes on to dispel any myths about the female staffs' relationship to men at the station, and says that their "male co-workers are all very knowledgeable, secure individuals which help to keep the collective a mostly happy family."

However, the station also relies heavily on its 350+ volunteers to keep it up and running. About 40% of this number are McGill students, and the rest come from within the Montréal community. CKUT receives about one third of its funding through McGill student fees, producing a co-dependent relationship between the station and students, despite the absence of formal support from McGill. The rest of their funding comes from

on-air commercials and public funding drives.

Rebecca Scott from the Spoken Word Department explains the mandate of CKUT as giving a "voice to the voiceless". She states that "The station essentially serves as a medium for sections of the community and arts that usually find themselves invisible to larger audiences." CKUT provides a medium for gay and lesbian groups, social programs, feminist issues, and other underrepresented groups. The station also provides Montréal with its only forum for black radio.

The station's dedication to balance and diversity is noticeable not only in the music, but in the shows, social issues dealt with, programmers, and politics.

Diverse Atmosphere

You need only to walk through their offices to notice the ethnic mixture of the employees and volunteers who wander about. According to Scott, "maintaining a diverse cross section of

people is one of the on-going goals at CKUT." It is an aim which she says "the station is still working on".

Another goal of the station is to work towards an increase in the involvement and awareness of CKUT among McGill students. Station manager Dillon cites one of the main goals as "achieving greater McGill student participation" because as she says, "it's their station." In the up coming year she says she "would also like to secure financial stability for CKUT and solidify a plan to move the station to a bigger location." Negotiations have already begun with legal advising from McGill to try and secure the move.

The programming at CKUT is divided between the Spoken Word and Music Departments. Spoken Word programs occupy about 35% of the airtime, and cover a wide spectrum of topics ranging from Women of Colour to environmental concerns. A good example is the popular lecture show *Grey Matters* whose speakers have included such people as Noam Chomsky, Manning Marable and have spanned topics such as NAFTA, Malcolm X, racism, and a range of international and political issues.

According to Spoken Word Director Scott, "Programs like this one serve a real need, using teams of people to present community topics which are not heard elsewhere."

The same can be said of the music, as the station tries to present music which often does not reach the general public. Some shows such as *West Indian Rhythms* have gained long standing popularity by providing a variety of sounds and interesting interviews. As a testament to its popularity shows such as *Posi-*

tive Vibes, have spent as many as 10 years on the airwaves.

However there are opportunities available for new shows, and seven new programs have begun this year. In starting a new show CKUT says that they "look mainly for two qualities; initiative and interest." They say that "it helps to have a special field of knowledge, or interest to bring to the air, but no knowledge is actually required as long as the initiative is there."

CKUT provides an excellent environment for practical experience and learning more about radio and music. Programming is just one of the jobs available and volunteers can work in all areas, from the station's huge music library, (no-you can't take the stuff home, I already asked) to computers and sound engineering. For more information either pick up a copy of *Statik*, (that's Pat Dillon on the cover) or visit or phone their office in Shatner B-07 at 398-6787.

The station is also involved in a number of projects. This December the station plans to participate in a three day simulcast of Electro Acoustic Radio Days which will be heard in Vancouver, Toronto and Montreal. They also have an ongoing project called *Noisy Neighbours* which is intended to help local bands get more airplay. Contact the station for more information.

CKUT states that one of their main goals is to be articulate and interesting, and to provide program sound which isn't heard elsewhere. In general the station appears to have succeeded thus far, and as long as they continue to strive forward in their aims it seems that no one has an excuse to listen to stations like CHOM or Mix 96 anymore.

DAILY PHOTO: TARACHARRAN

Canada Customs keeps on censoring

Canada Customs has long been criticized for the arbitrary and often questionable standards it applies when stopping books coming into Canada.

This summer, their more traditional focus on lesbian and gay material was joined by detentions affecting mainstream bookstores across the country, including religious and children's shops.

Activists' greatest hope for stopping them is a court case in the B.C. Supreme Court, challenging the Customs' right to stop material which has not been found obscene in any court.

That is, of course, if the case ever gets to court.

BY DAN ROBINS

The case is being fought by Little Sisters Book and Art Emporium, along with the B.C. Civil Liberties Union. Little Sisters, a lesbian and gay bookstore in Kim Campbell's Vancouver riding, has been trying to get Customs to court since 1986.

"We're trying to force Canada Customs to become accountable for its insidious practices at regulating our borders," said Little Sisters manager Janine Fuller. "We're trying to close down a blatantly discriminatory act."

In '86, Little Sisters was protesting a decision that mainstream queer mag *The Advocate* violated the Criminal Code, as interpreted by the Prohibited Importations Directorate in Ottawa.

For two and a half years, the case didn't get to court. Two weeks before it finally did, Customs admitted they'd made a mistake prohibiting *The Advocate*, and the judge ordered them to return the material to Little Sisters.

"They were unable to return the magazines, because they'd destroyed them" said Fuller.

The present case began in 1990, and has been delayed three times since then, as the government continually insists that the time set aside for hearings is not enough. The latest delay, a week ago last Monday, did not set a date for it to restart, but it will be at least a year.

It's the first case against Customs which challenges its right to censor material — prior cases have focused on specific books and magazines which have been seized (such as *The Joy of Gay Sex*, which was prohibited for years).

"This is the first time that anybody has said, heh, the way that

Customs works is discriminatory, unconstitutional and undemocratic," said Lawrence Boyle, owner of Montréal's gay, lesbian and feminist bookstore L'Androgyne.

Oh, those crazy regulations

Vagueness is probably innate to pornography legislation, and Customs regulations are no exception. Tremendous latitude is given to individual customs officers to decide what's obscene and what's not.

Responsible for enforcing 60-odd acts of parliament, mostly concerning taxation, they receive no specific training in literature or free speech issues.

"I certainly don't think Canada Customs, people who are regulating fruit, should be regulating our books as well," said Fuller.

Memorandum D9-1-1, the document which sets out the business of the Prohibited Importations Directorate, which oversees Customs censorship, tries to give a detailed list of acts that shall not be "depicted or described" in anything coming across the border.

They include sexual violence, assault, degradation, s/m, mutilation (which is why piercing magazines have such a problem getting into Canada) and anal penetration. Except for sex with violence, you don't even have to be condoning the acts in question to run afoul of the regulations.

"They tried to make it more objective, and they just made it worse," said Jacques Boivin, a Montréal comic artist and a founding member of Montréal's new anti-censorship group

SansCensure.

If the officials at the border aren't sure whether material is naughty or not, they can pass it along to the Ottawa office of the Prohibited Importations Directorate, who judge. But, even if books reach there, strange decisions can get made.

In January, two books by anti-porn crusader Andrea Dworkin were turned back at Chateauguay. Over the summer Black feminist bell hooks had a book briefly detained, and just in the last two weeks Marguerite Duras's *The Man Sitting in the Corridor* was prohibited.

"Sometimes we make mistakes, we're not perfect," acknowledged Don LaBelle, a spokesperson for the Prohibited Importations Directorate.

"No one's smart enough to enforce these rules," countered Richard King, co-owner of Le Librairie Paragraphe on Mansfield at Sherbrooke. "They're only going to pick on some book with 'pornography' in the title, not actual pornography."

"There's only one person in the world smart enough to be a censor, and that's me," he added.

Another frequent complaint is that Customs is inconsistent. Last week, two lesbian novels were stopped at the border—one had been available in Canada since 1980, the other since 1963.

"We cannot possibly see everything that comes into the country," said LaBelle. "It could have been in Canada 15 years ago because we failed to see it."

Other books, such as Pat Califia's short story collection *Macho Sluts*, have been detained, then released after an appeal—only to be stopped again the next time a shop tries to import

them.

A double standard has also applied to books going both to queer or independent bookshops and bigger, more mainstream shops. Part of Little Sisters' case will consist of affidavits from shops across the country who have had no trouble getting books routinely detained on their way to Little Sisters.

No more double standards?

Although Customs officials are still more likely to be offended by queer material, the range of stores and material they have been stopping broadened enormously over the summer.

"What we're seeing is an unprecedented increase in both the number of detentions of materials at the border, and the scope of the stores and institutions involved," said Sarah Thring, coordinator of the Book and Periodical Council's Freedom to Read Week.

Shops affected over the summer include university, religious and children's bookshops. The common element is the distributor.

Inland Books in New Haven, Connecticut, specializes in small and university presses. They deal with much of the alternative and queer material that comes into Canada. They are also the biggest American distributor of Canadian literature. They've never had good relations with Canada Customs.

But this summer, things got worse. Three entire shipments which left Inland in April were stopped, holding up consignments for 36 bookstores across the country.

Since then, Inland has been

sending invoices to the Prohibited Importations Directorate for pre-screening, so that titles which make Customs suspicious can be handed over at the border, allowing the rest of the shipment to proceed without delay.

According to Inland's customer relations manager Dennis Mahoney, this is costing Inland enormously in both time and money.

"We're afraid to actually sit down and track how much it's costing us," he said. "All in all, a Canadian shipment requires just about twice as much work as a regular shipment."

In fact, Inland has considered no longer doing business with Canada, a choice several American distributors are mulling over. "Unfortunately, if we were to stop shipping to Canada, about 25 thousand titles would instantly become unavailable there," said Mahoney.

The costs also affect those shops whose orders are held up. Books are frequently badly repackaged and arrive damaged, while magazines can be out of date and unsalable.

According to Lawrence Boyle at L'Androgyne, these difficulties

B.C. court chal

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CENSORSHIP KIT

DAILY GRAPHIC BY JANE TREMBLAY

come an election issue, even though the Little Sisters case is taking place in Kim Campbell's riding (which is 25 per cent queer).

The most important challenge to their bumbling censorship will be the lawsuit in the B.C. Supreme Court—should that ever come to trial.

About \$75 thousand of B.C. Civil Liberties Association money, plus loads of donations, have so far gone into the case. The latest delay will likely cost another \$30 thousand, and they are already scraping the bottom of the barrel.

It's also a problem for the witnesses who are planning on testifying on the behalf of Little Sisters.

Little Sisters has never received much notice before the case is adjourned, said Fuller. "It's always been one week, two weeks prior to the case beginning," she said.

That means witnesses (and Little Sisters itself) have to scrap court plans, and come back whenever the case resumes. For some witnesses, this is the third delay, said Fuller. These changes of plans often cost them large amounts of money.

Little Sisters and the B.C. Civil Liberties Association are challenging Canada Customs' right to stop materials at the border which have not been found obscene in any court of law. If this practice is found to be unconstitutional, the repercussions are potentially explosive.

"I think the Little Sisters case is of vital importance for Canadians," said Thring. "For a small store to take on the government is extraordinary, and to have it delayed yet again, without a date being set, is a tragedy."

The problems of Customs censorship all stem from their pre-

Canada, which is less extreme than the regulations enforced at the border. (Also, local cops face more scrutiny than border cops, and they must go through the courts before they can get anything banned.)

Of course, a decision by the B.C. Supreme Court which denies the right of Customs to censor books, magazines and videos at the border would be immediately appealed, and the case would drag on the way constitutional cases always do.

But activists say that if the case reaches the Supreme Court of Canada, the publicity would be enough that victory would be assured.

(Though the Justice Department lawyers working on the case on behalf of Canada Customs were all out of the office this week, supporters of Little Sisters that the Daily spoke to all thought Little Sisters would win their case when it eventually reached a court.)

Silence

The main defence of Canada Customs seems to be silence. So far they've managed to stay out of court, and the bureaucracy that surrounds them keeps them out of contact with the outside world.

Don LaBelle at the Prohibited Importations Directorate refused to comment on the court case, or indeed to defend "prior restraint", the legal term for the right of Customs officials to stop material which has never been determined to be obscene in a court of law.

"That's relevant to the court case and I'm not going to talk about it," he said.

And while Customs has gotten better at informing people when their books have been held up, still there are problems.

"Once in a while they will send me documentation in the mail of a detention," said Mahoney—but often he never hears of it, he said.

There are various conspiracy theories floating around about Customs and their motives for delaying the court case against Little Sisters.

Maybe they really want more time to prepare their case, or just to target alternative but straight stores (to ruin Little Sisters' argument that they are

homophobic).

Maybe they don't want the trial (in Campbell's riding, remember) to become an election issue. Maybe they're trying to wear Little Sisters down, until they have no more money to continue with the case.

Or maybe they're just afraid to go to trial.

Not with a sword

BY CHRISTOPHER TAYLOR

In a rare move against a western industrialized nation, the International PEN writer's union has officially condemned Canada Customs' ongoing detentions of books as a serious violation of the right to free speech.

Passed at PEN's 60th International Congress on September 6 to 11 in Galicia, Spain, the resolution not only criticizes Canada Customs' actions, but also "calls on the government of Canada to dismantle the system which permits such seizures to take place".

"I wish it meant we were going to see some real changes," said Nancy Flemming of the Book and Periodical Council of Canada. "As it is, it means we are embarrassed in front of the

world."

The resolution on behalf of PEN's 12 000 members comes after seven years in which the government has stepped up border seizures of works considered obscene.

In that time, Canada Customs has detained a prodigious 5000 books and periodicals, largely destined for gay and lesbian bookstores.

Following on their distinguished tradition of banning James Joyce and D.H. Lawrence, Canada Customs has recently held up books by such figures as pro-censorship feminist Andrea Dworkin and black feminist academic bell hooks.

The consequences of the detentions—whose destinations have included such dens of sin as the University of Waterloo bookstore and Le Dernier Mot on St-Laurent—are manifold.

"Any small publishing companies or distributors—gay and lesbian, feminist, new age—are hard pressed," said Jackie Manthorne, executive director of PEN Canada.

She cited the case of Inland Books in New Haven, Connecticut, whose detained shipments in May, at 470 kilograms, represented one of the largest detentions in the history of Canada Customs.

"It could cause Inland and others to evaluate whether they want to deal with Canadian booksellers," said Manthorne. "It could also lead to self-censorship, in terms of what booksellers are willing to carry."

Any hope of a policy shift under Kim Campbell died with her reorganization of the cabinet, which will move Canada Customs from the Ministry of Revenue to the Ministry of Public Security.

"The shift is interesting, just as it's interesting that they moved Immigration to Public Security," said Manthorne. "It shows a certain mindset on the part of the government."

PEN's resolution comes on the heels of that of the International Bookseller's Federation, whose General Assembly adopted a similar declaration in Belgium on June 15.

But while PEN will continue to publicize its resolution, particularly after the October 25 election, their attention will now turn to the Little Sisters case. The Vancouver bookstore is challenging the government's constitutional right to detain books and periodicals, prior to their having been found to violate a Canadian law.

On September 27, the government was granted its third delay, on the grounds that three years was insufficient time to prepare its case. Slated to testify for Little Sisters on behalf of PEN were such Canadian luminaries as Pierre Berton, Timothy Findley and Governor General's Award winner Nino Ricci.

Given another delay of up to a year, it is unlikely that the conservatives will undergo a sudden ideological change—or that opposition parties will force the issue onto the national agenda.

"Having been waging this battle for five years, I have no faith that even a resolution from International PEN will have an effect," said Flemming. "The only thing that will make a difference is a court judgment, and now that's been delayed once again."

"I certainly don't think Canada Customs, people who are regulating fruit, should be regulating our books as well."

sumed right to stop material individual officials find offensive. If that is denied by the courts, the Prohibited Importations Directorate will no longer serve any purpose.

Such material would then go peacefully to those who ordered it, endangered only by the domestic police and their interpretation of the Criminal Code of

aren't so bad for lesbian and gay bookstores, who are determined to bring allegedly offensive material into the country, but they may make more mainstream stores reconsider carrying it.

"A general bookstore which isn't really committed to gay and lesbian literature per se will start thinking, Maybe I shouldn't order this title, it'll jeopardize my whole shipment," he said.

Censors in hiding

While Customs' most obvious gaffes have been extensively covered in the national media (especially *The Globe & Mail*), the issue has not been the subject of any sort of national discussion.

In particular, it has not be-

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Quenching a Celtic Thirst

*I am of Ireland,
And the Holy Land of
Ireland,
And time runs on,
cried she.*

*'Come out of charity
And dance with me in
Ireland.'*

—W.B. Yeats

BY ANDREW RICKARD

Sadly, not all of us can afford the air fare. But with several Irish pubs and a vibrant Celtic music scene, there are still plenty of places where you can jig and reel.

If you're reading this, chances are you're too young to remember the days of milk and honey, when the city supported thousands of Irish watering holes and stout overflowed into the streets (or at least that's the way you'd think it was, listening to your wrinkly elders reminisce, teary-eyed, about the Hunter's Horn and Irish Lancer).

But now - despite the fact that Montreal's anglos are running for eastern Ontario like it was the last plane out of Vietnam - the whiskey culture is experiencing a revival.

And Then There Was One

The old Dublin Pub
1219A University. 861-4448

The Old Dublin Pub - a landmark, institution and holy shrine since 1976. For years it was the city's one and only Irish pub, holding on tenaciously as the others died off.

Perhaps one of Montreal's ugliest buildings, hidden behind a parking lot on University just below St. Catherine, the Dub was home to veteran singer/songwriter Brendan Nolan, who had been playing there since the late 70's.

I say 'was' because the Dublin-born musician left for greener pastures (i.e. - Ft. Lauderdale) at the end of August (don't pay any attention to the Mirror listings - someone obviously fell asleep at the controls).

The ever-jovial Liam "You can quote me or you can misquote me, I don't give a fuck" Callaghan has more or less taken Nolan's place. The Immigrants and Orealis also make appearances on Wednesday and Friday nights respectively.

It's a cozy little place and it's packed every week-end. The crowd is mixed, friendly and thirsty - they go through about six 50 litre kegs of Guinness a

week. There's a full line of imported Irish and British beer on tap.

There's no cover charge, but paying around six bucks for a pint of Guinness is pretty standard at all Irish pubs.

"L'Enfer, c'est The Madhatter Library Pub"

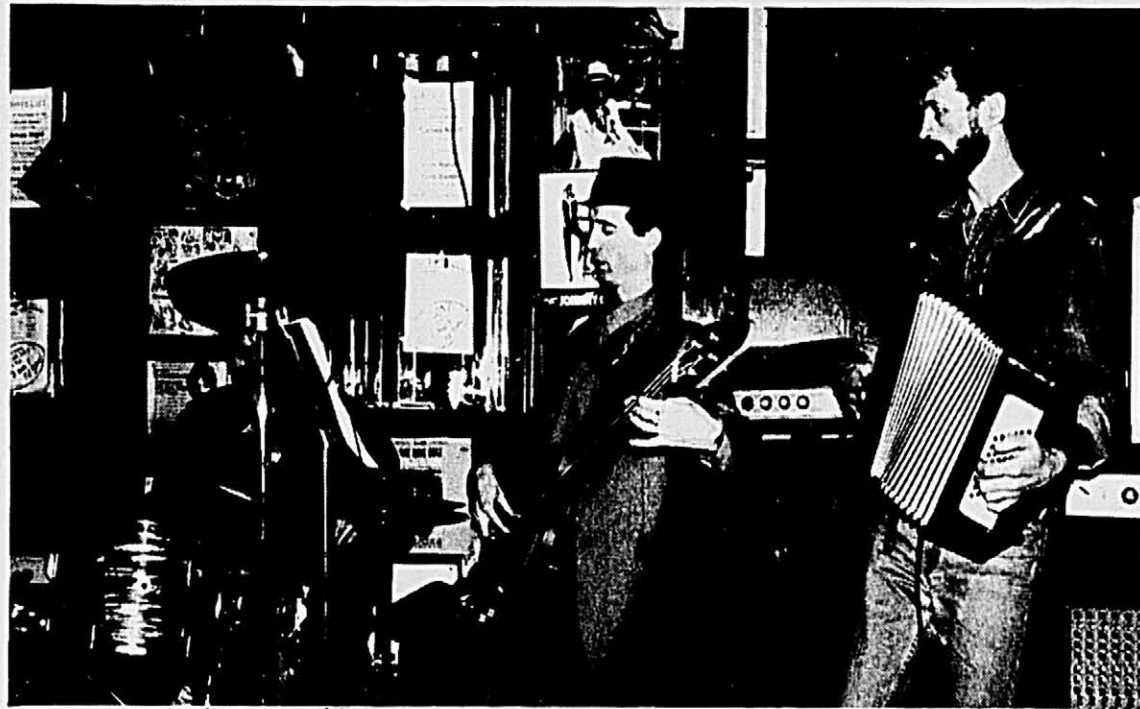
The Madhatter Library Pub
1463 Metcalfe. 987-1263

Did you cry bitter tears when Hell's Kitchen closed? Did you hate that bastard of a walk up to Villeneuve? Weep no more. The Waystrels have returned as the house band at the Madhatter.

This time around, they've got a real liquor license - no more celery and carrot sticks! The Madhatter feigns a Brit style (note the huge union jack painted on the front doors), and the decor is still vaguely reminiscent of Hell, but somehow it's not the same.

The pub is really only "Irish" on Thursday nights (three dollar night, kids!) when the Waystrels play. If you've never heard them, don't go expecting to hear the Irish Rovers.

As someone once described the Pogues "They're a cross between the Clancy Bros. and The Sex Pistols." Loud, gritty, raffish - you get the idea. It's the closest



The Waystrels Jacobite sympathizers.

pub to campus, so drop in and take a look even if it isn't Thursday.

A Man with a Mission

Hurley's Irish Pub
1225 Crescent

Mr. Bill Hurley decided to open up a pub because he "felt the Irish, Scottish and English communities needed a pub in the true sense of the word".

He's certainly achieved what he set out to do.

This is not the American, shamrock filled theme bar. This is a public house - and a damn comfy one at that.

With bare brick walls, a fireplace, and a copper-top bar, it's got an authentic look without being consciously quaint. There's real live Irish barstaff, an impressive collection of single malt whisky and, of course, lots and lots of imports on tap.

The thing to come for is the Guinness, which is undoubtedly the best this side of Ireland. Get Bill, a Guinness connoisseur himself, to explain the rocket-science technology that's behind that oh-so-tasty pint.

There's live music every night. Charlie MacLeod starts off the week appearing every Monday and Tuesday. Wednesday is Scottish night (Haggis anyone?) with Borealis. The Immigrants are the house band - taking the stage every Thursday, Friday and Saturday.

There's also a Shéanaigh (traditional Irish storyteller) who comes on the last Sunday of every month.

None of these establishments is a poseur bar or precious bistro. The people who frequent them are easy going, quick to strike up a conversation and come from every age group - from the underage Kids of Degrassi to grandpa Burns.

They're all of them worth a visit. So what are you waiting for? Go and get partytic!

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2 - MOVERS/STORAGE

Moving/Storage. Closed van or truck. Local and long distance. Olt-Tor-Van-NY-Fla. 7 days 24 hours. Cheap. Steve 735-8148.

3 - HELP WANTED

FOREIGN EMPLOYMENT SERVICES JAPAN: Temp. and full time jobs in Japan as Conversational English Instructors. Up to 4,000/month, no experience necessary. Free details; send self-addressed stamped envelope to: MGM Support Services, Dept. 317, 106-3120 8th Street East, Saskatoon, Saskatchewan, S7H 0W2.

Multinational Record Company looking for an aggressive, talented, bilingual student for part-time activity to service campus radio and record retail. Must own car. Possible career. Call for interview 636-6095.

Teachers wanted for new language training service. Must be dynamic/experienced teaching fr./eng. Call for interview 289-9019.

FREE TRIPS AND MONEY!! Individuals and Student Organizations wanted to promote Hottest Spring Break Destinations, call the nation's leader, Inter-Campus Programs 1-800-327-6013.

Models Needed. All ages. The International Model Search. Oct. 17 Howard Johnson Hotel. Info: 874-7624.

5 - TYPING SERVICES

Success to all students in '93. WordPerfect 5.1. Term papers, résumés, access form, applications. 25 yrs. experience. \$1.75 double space, 7 days/week. Rapid service. On campus - Peel/Sherbrooke. Paulette Vigneault or Roxanne 288-9638, 288-0016.

Word Processing. 937-8495. Term papers, résumés, forms design, correspondence, manuscripts. (Laser printing) (Photocopier) 9:00 a.m.-6:00 p.m. (7 days) (near Atwater)

Word Processing with spell checking. Free pick up at McGill. Papers, résumés, etc. with Microsoft Word 5.1. Laser printing. \$2 per page. Rachel 284-6288 eves.

Word-Processing of all your documents. WordPerfect 5.1, laser printer. Fr./Eng. experienced, reliable. McGill staff. Call evening or weekend 484-5407.

So ya got that fraggin' essay, right? So now ya got two choices: Spend two hours doin' it yerself, or spend \$1.50/page an' I do the damn thing. Bob 843-4996.

Word-processing of term-papers, reports, theses etc. Word-Perfect 5.1, Laser printer. 8 years experience. Fast, professional service. Good rates. Close to McGill. Brigitte 282-0301.

RESUMÉS by MBA's. Student rates. Better Business Bureau Member. 3000+ students served. Owner worked for Procter & Gamble, Heinz and General Foods. PRESTIGE (on Guy) 939-2200.

398-6790**6 - SERVICES OFFERED**

Estetica offers student haircuts for men & women, supervised by Jean Charles. Tues./Wed., 5 p.m. Cuts \$10. Colour, perms, highlights \$15. **Estetica** 2175 Crescent. Appointments **849-9231**.

7 - ARTICLES FOR SALE

Couch and loveseat, light grey excellent condition, \$250. Call after 7 p.m.: 739-1176.

Wedding Dress. Ivory-white. All silk. Long sleeves. Off-shoulder. Little pearls on sleeves. Short train that hooks up. Size 9-10. Excellent condition. 332-1731.

10 - RIDES/TICKETS

Not leaving Montreal for the long weekend? Neither are we! Call McGill Nightline for anonymous, open-minded listening, info and referral. 9pm to 3am. Call us - 398-6246.

13 - LESSONS/COURSES

Law School. To learn about Canada's only complete pre-law educational program call 1-800-567-7737.

14 - NOTICES

ATTENTION: Taiwanese Stud. Assoc. presents Movie Nite (2 great Chinese movies), Friday, Oct. 15, 6:30 p.m., Leacock 132. \$3-mem., \$4-public. with English & Chinese subtitles.

To members of the TAIWANESE STUD. ASSOC.: Due to illness our VP Ext. resigned. Now seeking candidates. ALL candidates and members: General meeting: 550 Sherbrooke, Rm. 1175, Oct. 12, 6 p.m. 499-0109.

Test Anxiety Group now forming at McGill Counselling Service. Got seminar presentation jitters? Phone 398-3601 now!

Public Speaking Group forming at McGill Counselling Service. 6 weekly sessions to help you relax and concentrate on exams. Phone 398-3601 now!

If you don't wish to walk alone after dark, why not call the Walksafe Network? Open 7 nights a week, Sun. to Thurs. 6:30 pm - 12:30 am, Fri. & Sat 6:30 pm - 2:30 am. Call 398-2498. Let's be "sole" mates!

15 - VOLUNTEERS

Photographers needed. Save the Children McGill needs photos of kids for their 94-95 calendar. Submit entries to our mailbox in the Union Bldg. For more info. call Rebecca 284-6037.

Need experience with babies & pre-schoolers or with multiculturalism? Volunteer for Parenthèse, a group for mothers and their young children. Tues. or Thurs. (1:30-4:30 p.m.) at CLSC Metro. Info: Cyndy Spielberg 934-0354.

16 - MUSICIANS

String players wanted for a small, select chamber orchestra which performs standard repertoire from a variety of eras. For more info. contact: 487-8703.

18 - MISCELLANEOUS

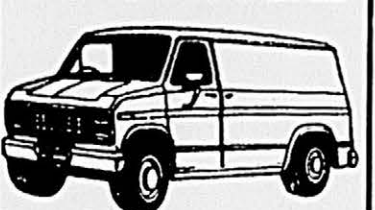
St-Martha's-in-the-Basement ecumenical worship, Sundays 10:30 at 3521 University. For Thanksgiving, walk up to Mountain weather permitting. Info: 398-4104.

Can you afford not to advertise? Classified Ads...

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CULTURE

As the dinner hour approaches, and those strange feelings don't go away, cultured folks are invited to bunker B-03 of the Shitter building today at 16h. Writers, artists and traveling salespeople welcome. Don't forget your duncecaps...

shitter



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